A

LETTER WRITTEN BY Mr. PAVL BAYNE, Miniſter of Gods word, lately deceaſed.

Effectually inſtructing, and earneſtly prouoking to true repentance, loue, and new obedience.

Very profitable for euery one that would proceede on in the conſtant courſe of a godly life, ſhewing the way vnto it, and ſeriouſly exciting vnto more perfection therein.

2 PET. 3. 9.

The Lord is long ſuffering to vs-ward, not willing that any ſhould periſh, but that all ſhould come to repentance.

HEB. 6. 1.

——*Let vs goe on to perfection.*

1. THES. 4. 3.

For this is the will of God euen your ſanctification.

LONDON

Imprinted by F. K. for *Nathan. Newbery*, and are to be ſold at S. *Peters* in Cornh., and in Popes head Alley.

1617.

A

TO THE RIGHT Worſhipfull, Maſter *William Halliday*, Alderman and Sheriffe of London, all happines.

SIr, this ſmall, but holy treatiſe, being giuen mee by him, vnto whom it was written, to ſend it forth more publikely into the world. And knowing what euill and iniurious entertainement Orphans oftentimes receiue in the world, except they haue ſom: ſpecial friend to countenance them, I am bold to adreſſe

my ſelfe vnto you with this Religious child of a godly learned (but deceaſed) father for ſhelter: and indeed vnto whom could I with more aſſured hope dedicate it for harbour, then to your ſelfe, vnder whoſe rooſe I and mine are harbored? and therefore that ſo in ſom part I might manifeſt my loue and gratefulnes vnto you, I preſent this with my ſelfe alwaies ready to doe you any good ſeruice,

Yours humbly

N. N.

A LETTER WRITTEN BY Maſter PAVL BAYNE late deceaſed; effectually inſtructing and prouoking to true repentance, loue and new obedience.

MAſter D. I include your wife in you, both your loues to that Saint departed, and to my ſelf, doth bind me vnto you in all Chriſtian dutie, eſpecially to exhort you to repentance, and prouoke you to loue, the neglect whereof,

though hitherto it hath been somewhat excusable, yet hereafter it might iustly bee condemned in me; wherefore I will breake off silence, laboring to build you forward in the graces aboue named. First to deale with you in repentance, then to helpe you forward in new obedience. The Lord preacheth repentance still to vs: If a messenger knocking at our doores haue their answere returned, they are gone forthwith to them that sent them; so if the plague and such like messen-

messengers which God sendeth to vs, had that they came for, they would not still ring the bel at our dores, and cal vpon vs. Neither doth God waite for repentance onely from the wicked, but hee would haue his deareſt children meete him condemning themſelues; if ye alſo repent not more and more (when you ſee the examples of Gods wrath) you ſhal alſo periſh). Firſt, to ſhew you what this is, ſo I ſhall ſtirre you vp to it more fruitfully. By repentance I meane nothing

elſe, but [b] godly ſorrow for ſinne, wherein the ſoule humbleth it ſelfe before God, and commeth home to him. It is not a worldly ſorrow (like theirs in the 7.[c] of Hoſea) which maketh vs whine, becauſe the world is hard, nor yet a hopeles griefe [d] in feare of puniſhmẽt like *Cains*: but a griefe for [e] ſinne as it diſpleaſeth God, whoſe loue through Chriſt, wee haue felt [f] ſhed into our hearts, [g] whoſe mercies we ſee in that we are not cõſumed, yea, [h] whoſe fatherly affection doth ſeeke

[b] 2. *Co.* 7. 10
[c] *Hoſ.* 7. 14.
[d] *Ge.* 4. 13.
[e] *Pſ.* 51, 3. 4
[f] *Zac.* 12. 10
[g] *Lam.* 3. 22
[h] *Heb.* 12, 6

to

to recall vs home by louing correction. Now in this ſorrow, the ſoule doth humble it ſelfe, for this is the nature of repentance, it wil make vs [l] take ſhame to our ſelues, giuing glory to God, partly by ſeaſonable acknowledging thoſe waies wherein we haue [k] moſt prouoked God, partly by [l] iudgeing our ſelues as worthie to bee cut off, that we may finde grace in his eyes, and not bee condemned. And togeather with grieuing and abaſing it ſelfe, the ſtray ſoule [m] commeth home to

[l] *Ezech.* 36.31.

[k] *Pſal.* 51. 14. *Dan.* 9.5.

[l] *Ezech.* 36.30.

[m] *Act.* 26. 20.

to God, purposing (through his strength) to leaue the waies wher in it hath grieued him, and to cleaue to God in all his commandements. Looke then if entring into your heart you finde, that as much hath beene amisse, so discerning [n] Gods mercy and patience, yea his goodnesse, in giuing you the cal of his word and corrections, you are grieued that you haue been so vnkinde, and vndutifull, to so kind and carefull a father; if you finde that where it is to his glory you

[n] Rom. 2. 4.

you loue to confesse your vnfruitfulnesse, & to condemne your self, and doe with true purpose of heart strike a new couenant with God to forbeare your owne waies, to walke more fruitfully before him, so far as his grace shall preserue you from the one, and strengthen you to the other, (for all our sufficiencie is in him); if you find these things in any measure, then reioyce, for God hath giuen you ° repentance to eternall life. But if your hearts haue neglected this exercise of

° Act. 11. 18

of a broken ſpirit, and that your conſciences tell you there hath been little or no griefe this way; then you muſt be entreated that whileſt it is called to day, that Gods grace doth ſtill inuite you, you would not harden your hearts, but prepare to meete him. P Weepe not for me, weepe for your ſins, ſaith our Sauiour, and bleſſed are they that mourne in this kinde, the Lord carrieth a handkercheife to wipe away thoſe teares, he is neere to comfort theſe hearts; theſe Aprill dewes

P Luk. 23. 28.

dewes bring May-flowers; ſuch as ſowe in teares ſhall q reape in ioy. Is it not better for vs to take the rod into our owne hands, and beate our ſelues gently, then force the Lord to take vs into his hand, who is a conſuming fire: if the Lord do but ſee you are willing to caſt downe your ſelues, and to deale with your owne ſoules, he will couer your heads in the euill houre, and make loue to your ſoules, whē his negligent children ſhall taſte of his temporarie diſpleaſure.

q *Pſal.* 126. 5.

Delay

Delay not this: our ſoules in their ſwarnings from God, are like two bones beſide their ioynt, the longer they go they proue the more painfull, if wee take them in time they are ſet more eaſily. We wil take Phyſick, purge, ſweat, to preuent the growing of diſeaſe vpon vs; ſhall we not bee wiſe for our ſoules; the vomit of the ſoule, is the griefe of repẽtance, take it betime, driue not of till the Lord bee forced to viſit. Now if God giue you to deſire that your hearts were

broken

broken in his ſight, but yet you finde that you cannot (partly for the hardneſſe in your harts, partly for outward diſtractions) do the thing you would, I will helpe you a little at this lift. There is an art in blowing vp euery grace in the ſpirit, and this with the reſt.

Firſt therefore you muſt [r] enter into your hearts, & conſider your owne waies. Wee will keepe a reckoning what we run vpon the ſcore with men, but rare are they, that thinke how deepe they are in Gods bookes,

[r] *Deut.30 1 Lam.3.40. Apoc.2.5.*

books, such ill husbands wee are for our soules. Now wee must heere marke warily, whether wee haue not lost some graces which wee haue had; I mean, haue them not so powerfully as we haue felt them. Whether wee doe not giue place to sloth, doing Gods seruice coldly & sleightly; whether wee haue not forgotten our couenant which wee haue made with God in Baptisme, *viz.* of dying to our owne thoughts, words, and deeds daily, and labouring in our whole course

course to feele that not now we liue, but Christ in vs, as *Paul* speaketh, his spirit teaching vs to doe euery thing as before him in conscience of his will, to his glory. Yea, you here must call to mind, the most [f]grieuous sinnes which you at any time haue prouoked God with, wee must not bid adieu to the remembrance of our sinnes past and pardoned, but must euer beare them in memory, so far forth as may help vs with godly sorrow, holy bashfulnesse, and lowlinesse of minde.

[f] Deut. 9 7.

Deut.

Deut.9. Now then thus ſetting the matter before you, if you finde not your harts pricked with it, then you muſt (as the Prophet ſpeaketh) take words to your ſelues, and trouble your owne ſoules, as thus; What? ſhall I thinke of my ſins againſt God, & not grieue nor bluſh at them? If I haue ouerſhot my ſelfe, ſo that men may haue a ſaying to me, it doth cut mee at the heart, I am aſhamed; if ſomthing croſſe but my corrupt nature ere while, I haue griefe at will; and ſhall I not

t Hoſ.14 3.

grieue

grieue for offending my God? If I had broke day, and not kept touch with man, I could not looke him in the face, ſhall it not goe nigher me, that I haue kept my couenant no better with God? If my ſeruant haue loytered his day ouer, and not done my worke, he bluſheth, and is afraid to come before mee: and ſhall not I change my countenance, and be moued that I haue been ſo vnprofitable in the works of God? Thus as men in ſwoones, being chafed, come again, ſo ſhall

your ſoules, while thus you beſtirre them, feele ſome warmth returning to them. But if yet the heart will not relent, you muſt in the third place, ſeeing your barrenneſſe and inabilitie, turn you to Chriſt ſpeaking to him in this wiſe: Were it to grieue at earthly occaſions, or that my ſelfe were diſpleaſed, heere my affections would come to mee before I ſent for them; but for godly ſorrow, none of it groweth in our gardens, our fooliſh hearts loue not holy mourning,

our

our hard hearts will not relent to thinke how we displease thee, weknowing there is no strength in vs to any thing is good, look to thee, thou art the Christ & [u] Lord; thou giuest repentance to thy Israel, and forgiuenesse of sinne; thou (Lord) dost circumcise the heart, thou hammerest [x] and breakest by thy Spirit the stone of them, making them fleshie & tender. [y] Lord do thou turne vs, and we shall be turned: Thus while you turne your eies to Iesus that quickning Spirit, he will bee

[u] *Act. 5. 31.*

[x] *Ezech. 36. 26.*

[y] *Lam. 5. 21*

present

presēt to quicken this grace in you. But what if yet your harts should not so kindly melt within you as you desire, yet all is safe, for this is the smoke of repentance, [z] which Christ will not leaue till it blaze forth, hee will not put forth a smoking weeke. This desire and labouring after it, is happines it self; [a] Blessed are they that hunger and thirst after righteousnes; yea, vsing this course to consider of your wants, to chide after some sort your own soules, and to look to Christ the giuer of repen-

z Mat. 12. 20.

a Mat. 5. 6.

repentance, the ſtone of your hearts, the hardnes wil come away by little & litle, & whē in bodily wounds the approuedſt plaiſters muſt be often laid on, you muſt not thinke, that theſe ſpiritual euils ſo long growing on vs, ſhould bee quite gone on the ſudden. I doe beſeech you therefore, as euer you would taſte the comforts of God; as you would find eaſe in euill houres, when nothing but God can refreſh you; yea, as you loue to eſcape much worldly ſorrow, which tendeth

but to death, so acquaint your selues betime with this exercise of a broken heart; [b] *Blessed are they that mourne, for they shall be comforted*, and wee know much more earthly sorrow then we should, because we will not trouble our owne soules a little, blowing vp that godly sorrow which is required at our hands.

[b] Mat. 5. 4.

Obedience

Now for the second, of helping you forward in obedience, the sum of the couenant twixt God and vs is this; he in Christ saith, he wil take vs for his [c] people, wee pro-

[c] Hos. 2. 23.

promise to him, that we will haue him for our God. This therefore doth comprise our duty to God, that we set him vp in our harts as God; which thing wee doe first, when we grow vp to know him, and to acknowledge him in all things. Secondly, when we make him our trust. Thirdly, when we loue him aboue all. Fourthly, when wee feare him. Fifthly, when we reioice in him. Sixthly, when our hearts are thankfully affected to him, making him their song and praise. This is to haue

him for our God, when we know nothing, truſt in nothing, loue, feare, reioice in nothing, whē our hearts are thankfull aboue all to him. To ſpeake a little to the ſeuerals: We cannot haue God our God, till wee come to know him in Chriſt: ignorance doth [a] eſtrange vs from God, and knowledge doth acquaint vs with him. This *Paul* prayeth for in the behalf of the Coloſſians, 1.10. that they might be filled with the knowledge of God, the ſpirits of their mind being opened, to look towards

[a] Eph. 4.18

wards him. Euen as our image in the glaſſe doth looke to vs from whom it is reflected; ſo Gods Image in vs doth make the eie of our mindes view him, the author of it in vs. Now this knowledge conſidereth of God two waies, either ſimply apart frō al other reſpect, and thus it conceiueth a ſpirituall eſſence, in reſpect of his properties, or perſons into which this diuine ſelfe ſame nature is diſtinguiſhed, the Father, Sonne, and Spirit, al of them hauing the ſame ſpirituall nature, as if I

and you with ſom third man, might bee ſuppoſed all to haue but one and the ſelfe ſame ſoule and body, being diſtinct perſons. Or elſe it conſidereth God, as made manifeſt in our Nature, for Ieſus the Sonne, hauing one, and the ſame Nature with the Father, hath taken ſuch a ſoule & body as we haue (ſinne excepted) to fellowſhip of his perſon, and thus is become [c] *Emmanuel*, God with vs, or God [f] manifeſted in our Nature; in which humane Nature God the Sonne ſuffe-

[c] *Mat.* 1.23

[f] 3. *vlt.*

red

red death for vs, in which likewiſe hee manifeſted his Diuine power, raiſing it vp, glorifying it in heauen; ſo that he who was dead in his humane Nature, is now aliue in it for euer, hauing ſwallowed vp death into victorie. Thirdly, it conſidereth God manifeſted in Chriſt, as he is become our God by Couenant, in regard of ſuch things which his faithful mercies doe worke for vs. He in Chriſt is our Iuſtifier, our Sanctifier, that helpes vs againſt the remnants of our

corruption; our Redeemer that deliuereth vs from all troubles; the God that careth for vs, giueth vs euery good gift, blesseth vs in our estates, feedeth vs, giueth vs and all his beloued ones sleep, defendeth vs from al euil, keepeth vs by his power to saluation, is the beginner and ender of all his good graces in vs. Now how short are we in this point, wee are like infants in a manner new borne, they are kept by the louing Parent, from fire, water, are fed, laied to sleepe,

made

made readie, vnreadie; ſhifted in their ſcape, but they know not who doth all this for them. So doth our heauenly Father by vs in Chriſt, but (he knoweth) little vnderſtanding haue we of him: for though God be light it ſelfe, a Spirit which brightly ſeeth all things through heauen & earth, to whoſe pure ſhine the Sun is darkeneſſe, yet the weakenes of our ſight is ſuch wee cannot look againſt it: as the Bat and Owle cannot indure to ſee the bright beames of the Sun in the firmament;

you muſt therefore take notice of your ſpirituall blindneſſe, and come vnto him that ſelleth
8 Reue. 3. 18 eyeſalue, that hath the ſpirit of illumination, which openeth the eies of the blind, and crie to him for mercie. Why if your eyes were ſore bloud-ſhot, &c. your eies wherewith you ſee but one another, creatures like your ſelfe, you would ſeeke out for them, and waſh with ſtrong ſmarting waters, but you would reſtore them; wil you not ſeeke to your God in Chriſt for to reſtore that ſight

of

of your ſpirits where-
with you ſee him, and
the things of your
peace within the vale, vaile
euen in the heauens?
nay, you muſt bee aſha-
med you take know-
ledge no more of your
God through the whole
day. If our children
when wee are by them,
ſhould through rude-
neſſe and careleſneſſe
not once caſt a looke to
vs, as acknowledging
our preſence, would we
take it at their hands?
might not euery one
ſay, theſe children they
are better fed then
taught? they are thus

grace-

graceleſſe. Let vs apply it to our ſelues, who ſerue our God and Father little better, and you muſt ſet vpon this ſuite with better hope, becauſe God hath promiſed to vs, this is his
s Ier. 31. 34 couenant, wee s ſhall know him from the greateſt to the leaſt of vs: the eye looking on a thing becõmeth one with it in ſome manner. But leaſt I grow too tedious, I come to the ſecond, wee muſt truſt on him, hanging all our hopes on his mercie and truth toward vs. And theſe two

go

go together; men ſom-
time the better wee
know them, the leſſer
we truſt them, and that
deſeruedly, but Pſal.9. *Pſal.9.10.*
ſuch as know God, ſhall
truſt in him, and who
ſo repoſeth al his confi-
dence in God, hee takes
him in ſo doing for his
God: as the Scripture
in this reſpect ſaith, the
couetous man is an ido-
later, taketh his money
for God; becauſe hee
putteth his truſt in vn-
certaine riches, his
wealth is a ſtrong tow-
er in his thoughts: and
hee that truſteth in the
creature, with-draweth
his

his heart from God
Jer.17.3. (saith the Prophet) teaching that our hearts are vnited to God, when the affiance of them is set on him. Now though we should liue by faith
h Gal.2.20 h on the Sonne of God, trusting vpon him for the giuing and maintaining of all our good both temporall and eternall, leaning vpon him for defence, and deliuerance from all euils spirituall, yea, and
i 1.Pe.5.7. corporall, i casting all
k Phil.3.3. our cares on him, k hauing no confidence in the flesh, but reioycing in Christ Iesus, though this

this is our dutie, yet we are exceeding weake in faith, and full of vnbeleefe: this will appeare by our want of feare at the threatnings of Gods word, and by our careleſneſſe, which maketh vs looſly looke after his promiſes. Did wee beleeue ſuch threatning, (if you liue after the fleſh you ſhall die), wee would tremble when we fauour our ſelues in our owne wayes? the diuels beleeue and trẽble. Againe, truſting ciuilly in mans word or bond, we do ſeek them carefully, and are glad when

Rom. 8. 11.

when we haue got thē: and as we ſay, wee write vpon them, to haue ſo much at ſuch a day, vpon a ſubſtantiall mans word or bond giuen vs. But Gods word that promiſeth all good things in this life, as wel as the life to come, his ſeales wee ſeeke not after them, wee are not glad of them, which is a ſigne of our great vnbeleefe in them. Secondly, by the reſting of our hearts in outward things, and our being diſquieted when we want them, is a token that our hearts are vnbe-

vnbeleeuing; while wee haue meanes and good likelihoods of this or that, wee are well, let these faile, we are troubled: which sheweth that wee rest not on the word of God, which is as sure in the want of all things, as in abundance, but leane on such things as wee see and haue at hand. Suppose a man had crutches vnder his armes, but leaned not at all to them as hee goeth, take them away, he walketh as before. So wee, did not we trust and leane on the things seene, but

on God who is not ſeene, but by the eye of faith, wee ſhould goe as vpright, when al things to ſenſe ſpeake the contrary, to that wee beleeue, as when our feeling is fed abundantly, hoping againſt hope. Thirdly, did we reſt on God, and truſt to him, (as who is all in all) we would ſeeke to him for his bleſſing, more then for meanes, which by his bleſſing doe this or that, whereas we labour not to make him ſure to vs, but to get the meanes, and then wee thinke all is well with

vs. Now when you find your vnbeleef, you must make it odious to your selfe by such like considerations. Shall I seeke after the word of a mã, sometime, to secure but a twentie shillings matter, and shall I not seeke after the precious promises of my God? shall I trust to a man promising this or that, and shall I not trust my God, who is truth it selfe, that cannot lie? will not a substantiall man thinke much, if I take not his bare word? and shall I not trust my Lords word

word and ſeale & oath (he hath ſworn to bleſſe vs with all bleſſings in Chriſt) vnleſſe he leaue me a pawne alſo? Then in the third place, when you finde your vnbeleeuing heart trouble you; you muſt looke to Chriſt, who is the authour and finiſher of your faith, ſpeake to him. Thou haſt begun, thou muſt finiſh. Encreaſe my faith, I beleeue, helpe my vnbeleefe. The third dutie is, you muſt loue him, for loue we know maketh the man and woman one, ſo it doth couple

Heb. 12.2.

ple vs to God. Wee must labour to say from our hearts, Lord, what haue wee in heauen but thee, or in earth in *Psal.73.25.* comparison of thee. Now though we think wee doe loue him, and doe so, yet it is weakly, and aboue all things we had need to mende in this behalfe. Trie your loue and then iudge of it. Those you loue, doe you not loue to be present with the, as you two one with another? if one of you be forth of towne, doe you not thinke long til you meet together? are

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but should bee affectioned toward euery stranger; if shee should not care how long she were absent from him, but thinke her selfe best while they were asunder; if shee cared little how her louing husband were offended, casting that at her heele which hee taketh to heart, were not this shamelesse behauiour in her? and shall not we be ashamed to shew no lesse want of loue to thee, to whom our souls are married in Christ? Then you must turne you to God, confessing that

that your hearts are full of harlotry and falſe-loue. You can loue your ſelues, you haue affectiō enough to the things of this world, the gifts of God, and that the meaneſt, more then the giuer, as harlottes to rings, gold, bracelets, more then the ſenders, and beſeeching him to purge your hearts of this, and fill you with his loue: for this is his promiſe, I will circumciſe your hearts, and make you loue mee with all your hearts. The fourth thing is the feare of God: Sanctifie

the Lord in your harts, make him your feare: * feare to offend him, who when the body is killed can caſt the ſoule into hell fire. We ſhold reuerence his excellent Maieſtie, and dread to offend him, becauſe hee hath been gracious to vs, and hath power to doe with vs what euer he pleaſeth. And with good reaſon were there any from whom wee hold our houſe and ſtocke, ſo that hee could turne vs out of all at his pleaſure: would wee not walk very circumſpectly, fearing that which might

Eſa. 8. 13.
* Mat. 10. 28.

might alienate his fauour from vs? Againe, if the Maiesty of a mortall man doth affect vs (as of the King) with reuerence; how much more should wee be affected with the glorious Maiesty of the most high God? Now you must know your hearts are much void of this also. The thing speaketh it self. Do you not feele when in prayer you are to speake to God, that there is no reuerence in your hearts beseeming so high a Maiestie? Do you not feele the want of dreade at his iudge-

ments, which ſo long haue been vpon vs, and ſtill houer about vs? and what awe is in vs, making vs fearefull by ſin to diſpleaſe him? Alas, preſumption, ſecuritie, hardneſſe of hart, theſe weeds grow ſo hie, that wee can ſcarce diſcerne ỹ fruit aboue named. In the third place thẽ you muſt worke this want vpon your heart, as the former, ſaying: If I were in the preſence of ſome great perſonage, and ſhould carrie my ſelfe rudely, without due reſpect, would I not bluſh? ſhall I not

be

bee aſhamed I haue no more reuerence when I come before thee, O thou God of glory? ſo for want of dread ſhall the beaſts tremble whē the Lion roreth: yea ſhall the diuels tremble to thinke of thy iudgement? O ſhall I be ſenſleſſe and no whit mooued? So for want of awe in regard of breaking Gods law: ſhall I dare as well to take a beare by the tooth, as to breake the Kings law, where eſpecially it threatneth life, limme, or liberty? and ſhall I not bee afraid to treſ- *Iam.2.19.*

passe against thy statutes, the breach whereof is punishable with eternall death. Is there none but thee that wee may make bold with? shall I bee so foolish as to feare sickneſſe, pouerty, mens displeasure, and not bee afraid of sinne, and thy wrath which is [a] a consuming fire? what were this but with little childrē to bee scarred with a harmeleſſe bul-begger, and to bee dreadleſſe of fire and water. In the last place, you must looke to God in conscience, how this affe-

[a] Heb. 12. vlt.

ction

ction is peruerted in you, confessing to him that you can feare the face of men, things that are, or seeme hurtfull to your selues: you can demean your selues reuerently toward such as are great amongst mē, but toward him you finde great want; and goe pray him to worke it in your hearts, who hath couenanted to put his [b] feare in our harts, so that we shall not depart from him. Fifthly, to haue God for your God, bindeth you to reioyce in him: [c] Reioyce in the Lord, againe I

[b] *Ier.* 32.40

[c] *Phil.* 2.4.

a Ier. 9. 23. Psal. 37. 4.

say reioyce. a Delight thy selfe in the Lord, and hee will giue thee thy hearts desire? let not the rich man reioyce in wealth, the strong man in strength, the wise man in wisedome, but in this, that he knoweth mee, saith the Lord. For what wee make our chiefe ioy, that is our God, for the heart resteth chiefly in that with which it is most delighted. Now what is more equall, then that we should solace our selues in him, with ioy vnspeakeable and glorious, who hath deli-

deliuered vs from death ſinne and Satan (who as Gods executioner hath power in ſin and death) in him who is a light and a ſhield, that is a fountaine of all good, and a defender of vs from all euill; one able to maintaine all the good ſpiritual and corporall which we haue, and giuē vs whatſoeuer is wanting: but if wee marke our hearts, their ioy is much depraued, (ſo that *Salomon* ſaith not without cauſe, our laughter is become madneſſe), for our harts are not cheary this way.

Eccleſ. 2. 2.

I tell thē of the precious benefits are giuen vs in Christ, pardon of sinne, peace, the beginning of euerlasting life through the work of grace, hope through Christ of the heauenly Kingdome; why they can heare this and be so farre from leaping within vs, that we can hardly discerne them any whit moued. Nay, if we marke them the better, we shall see, that when wee would hold them to the remembrance of such things, till they haue broke loose from vs, they are not in their kind,

kind, cannot bee lightsome; as if God were the dampe of our mirth, not the matter of our exulting gladnes. Now when you obserue, that you cannot reioyce in the Lord, you must shame your soules, by laying before them their owne course in other matters. If I see some toy, & heare some ieſt, I cannot containe my selfe; if I heare some goodnesse, or meete with prosperus succesſe in my worldlie affaires, I can bee pleasant enough; if I be passing the time with my friends

friends at their curteous inuitements, it goeth on merily, deadneſſe and vncomfortablenes I feele them not for the time. Fie, ſhall I haue laughter euen till I tickle at a feather at ſome merry conceit, at good newes of ſome earthly buſineſſe, and ſhal I not reioyce in the Goſpel of God in good newes from heauen touching the ſaluation of my ſoule? Againe, ſhall I laugh and bee cheary in being with my frieñd, and ſhall I be all amort when I draw neere my God? Shall I be glad of ac-

acquaintance with a man, and not bee glad ẏ I know my God in Iesus Christ, which is life euerlasting? The wicked they exult, in seruing sin & Satã to their destruction, shall I bee without ioy in seruing my God, who giueth of his free grace to me life euerlasting? O our reioycing is earthly, little ioy of the holy Ghost dwelleth with vs. We are like such as are sicke of light phrensies, they will laugh at their shadow, at their own phanes, but can see nothing to, nay, distaste that which

Iob. 1.17.1.

which ſauoreth of right reaſon. As therefore a-gainſt the former, ſo a-gainſt this alſo we muſt fight the good fight of faith looking to him, who hath ſaid hee will make our hearts glad in his houſe, who hath pro-miſed to ſend his ſpirit to vs, that our ioy may bee full; praying him that in this regard his Kingdome may come, and that hee would re-ctifie this affection in v to make vs able to tak comfort in that whic is matter of true reio cing. Now for prayſin God, and thankfulne

to him, wee haue this commandement, *in al things giue thanks, yea in euils; shal we receiue good things from God, and not euill, the Lord hath giuen, the Lord hath taken, blessed bee his name. No wonder, for medicine is as good in due season, as the delightfullest dainties. Now our inward and outward crosses are by Gods graces made wholesome physicke to purge out our corruptions, and make vs partakers of the quiet fruit of righteousnesse and holinesse. Yea, our hearts

* *Phil.* 4.6. *Iohn* 1. *Psal.* 104. *end.*

should be so thankfully affected, that like a fire it must breake forth and inflame others. My soule, my heart, al within me praise the Lord, Psal. 104, 35. My soule praise the Lord, praise yee the Lord. He doth stirre vp himselfe, and prouoke others, as the Cocke that first clapping his wings about his bodie, rowseth vp himself, and after crowing awaketh others. Otherwise cõmon termes of thankfulnesse without affectiõ are a court-holy-water (as we say) which our God that looketh

looketh at heart and raines doth not respect. And truly there is great cause, looke at benefits past (eaten bread must not be forgotte, thanks must still be greene); doth not the particular deliuerance, when many fell on each hand of you, bind you still to thankfulnesse. If all things you enioy, you know the temporall blessings, as tolerable health, good name and reputation, freedom from suite and seruice, ability rather to be helpful then chargeable, the domesticall peace,

peace, your liberties without feare of restraint, all of them in their place no small matters. Will you consider spirituall blessings, that which you haue downe in hand is as great a work of his mercie, as the glorious state you looke for hereafter. Is not the Lords worke more admirable in his first making, and quickning the infant in the wombe, then in feeding it there, drawing it forth, and nursing it vp to full stature? so his begetting vs who were dead, to bee aliue

(though

(though yet in the wombe of our mother the Church) is more then the bringing of vs to a perfect man in Christ Iesus, when now we are new borne babes in him. And though it seeme strange, yet it is onely in this respect, because we are like infants who liue, but know not in comparison that they liue; so wee hauing in small measure that Spirit, which teacheth vs to know the things bestowed on vs, know not how great that grace is, which is already shewed vs. It is no smal thing when

when wee were dead in ignorance, and the lusts of our ignorance to bee quickned with the life of God, in knowledge, righteousnesse and holinesse, when wee were enemies to bee made friends, yea sonnes and daughters. The Apostle doubteth not to reason from this (as the greater) to life euerlasting (as the lesser) Ro. 5. 10. If God, when we were enemies, hath reconciled vs by his death, how much more wil he saue vs with perfect saluation of soule and body by his life, that is, by

putting

putting forth the power of his Spirit, now hee liueth to die no more. These then are great things: his acquitting you from the sinne and death for Christ the surerties sake; his sending his Spirit into your heart, and giuing you part in the first resurrection. Beside these, you must remember what aduersities he hath holpen you in, how he hath eased the yoke of your corruptions, which haue had more power in you, then now they haue; yea, what euils he hath put by you. Haue you

you not been tempted in this or that kind, it is becauſe God in mercie would not leade you into temptation. Yea this is in ſome reſpect more to bee acknowledged then victorie when you are tempted. For, not to bee tempted is more immediately from God and leſſe in mans power, then to preuaile againſt temptations. For nothing doth ouercom vs without our will, but without our wills, God doth leade vs into triall; for he knoweth we would taſte little of theſe, if it were in our

power to bee our owne caruers. You must bee as thankful for such sins which God hath not let you know, as for those which hee hath pardoned in you, hauing committed them. Whither doe you thinke you are bound to praise God more, if hee restore you when you are sicke, or if he keep you, so that you feele no sickneſſe? Now if you weigh what things God hath prepared for you, they are such as neuer eye saw, neuer entred fully into the hart of mortall man. Compare the state of

Prince

Prince *Henrie* in his Queen-Mothers womb with his condition at full age in all the glory of his Fathers Court, there is a broad difference which may fitly resemble the diuersitie of our present and future condition. We are borne sons and daughters of God, heyres apparant to the Kingdom of heauen: but while the Church doth heere trauell of vs, we are pent vp in darke cloysters, & annoied with much stincks of sinne in our selues and others, but hereafter our state shall be

be altogether light-ſome, happie and glori-ous. So that wee may well ſay to God, O how great is the good which thou haſt laid vp for them that feare thee! How great things doſt thou worke before the ſonnes of men, for ſuch as hope on thee? You ſee then how for things paſt, for things preſent, and things God hath in ſtore for vs, wee are bound to bee thankfull. Now if you aske what it is in which our thank-fulneſſe ſtandeth. I an-ſwere; firſt, in a heartie acknowledgement of

Gods goodneſſe to vs in all things, with conſcience of our owne vnworthineſſe, as who are leſſe then the leaſt of his mercies. Secondly, we muſt tell of Gods kindneſſe, that we may glorifie him before others; come, I will tell you (ſaith *Dauid*) what God hath done for my ſoule. Thirdly, it doth make vs caſt about, what we may returne to God in way of thankfulneſſe, Pſal. 116. What ſhall I giue the Lord for all his benefits vnto mee. Fourthly, it will make vs accuſe our ſelues, if we

Compare Geneſ 32. 10. 33. 5. 1. Ch. 29. 14 Moſes example, Exodus 18. 8.

we bee backward in dutie. Thus we ſee when wee receiue any more ſpeciall kindneſſe from our frinds, firſt, our inward affections doe acknowledge and intertaine it gladly. Secondly, we tell what ſuch an one hath done for vs. Thirdly, we will thinke how wee may requite him, or teſtifie our thankfulnes at the leaſt toward him. Laſtly, we challenge our ſelues (if time goe on, and no token of our good will be returned) as to blame that forget ſo great curteſie as was ſhewed to

vs. Now then that you haue heard what it is to bee thankfull, what good reaſon wee haue; wee muſt lay our ſelues to this rule, and we ſhal find wee come as ſhort here, as in thoſe aforenamed. O wee are horribly vnthankfull! what good bleſſings do we receiue, not once caſting a look to the donour of them. When wee are kept in the night, our houſes from fire, breaking into, &c, when refreſhed with ſleepe, when kept al day in our out-going and incommings, when fed, doe

wee acknowledge our God heartily in these, yet it is hee that watcheth, or in vaine they keepe the Citie; it is he that rocketh vs asleepe, and draweth the courtaine of the night about vs; he giueth sleep to his beloued, Psal. 137. It is hee that wardeth about vs all day, keeping vs in our waies, Psal. 120. He openeth his hand, and like a great house-keeper giueth vs our daily bread. If in earthlie things which wee see, & tast, we cannot praise him, what taking shall wee bee found in about

heauenly, whẽ you haue your daily ſins forgiuen you in Chriſt; when you are kept from the ſin of your own hart, the corrupt examples of worldly men, the ſpirituall wickedneſſes that fight againſt vs; when you go in ſpirituall peace from morning to night, which alone is a gift
Phil. 4.7. paſſing vnderſtanding, doe you acknowledge God with affection toward him in theſe things? it is he that ſhifts vs out of the ſcapes of our corruptiõ, waſhing vs in the bloud of his Chriſt from the filth of

of our ſinne; hee forgi-
ueth vs euery day our
treſpaſſes; it is his pow-
er, in which as in * a
tower, we are kept ſafe
againſt all our enemies
vnto ſaluation. Hee is
the God of peace, the
Prince of peace in
Chriſt, who ſtilleth the
accuſing, and ſubdueth
the rage and vſurpation
of ſinne in vs: we are like
infants, that haue much
done about them, but
knowe not who doth
it, take no knowledge
of them. Our God doth
carry vs on in the armes
of his tender mercy. But
alas, little doe wee vn-

1. *Pet.* 1. 5.

derſtand of him. In benefits receiued often, our ſpirits do not once looke vp to him, but as ſwine take the maſt, ſo doe wee our bleſſings: or if we do any thing in way of thankfulneſſe, how ouerly do we turne ouer this duty? our affections and inclinations more bent another way, thē to that we haue in hand, euen the thankful praiſing of our God: we ſerue him as our children ſerue vs, whē they come in to vs frō their play, and haue got ſomthing of vs they wanted, away they goe without looke

I meane not meate and drinke, but many other which in the courſe of the day are giuen vs of God.

looke or leg to vs; but if they know we will haue it, then they doe them in ſome faſhion, but ſo, as we may ſee their hart is in their game abroad more then their dutie: ſo for ſpeaking what our God hath done for vs, (thankfulnes will not ſlip ouer a benefit receiued) when doe wee with delight tell of his kindnes? When doe we beat our heads, not ſuffering our tẽples to reſt till wee haue giuen our God ſome argument of our thankfulneſſe? Alas, we vſe our God, as if it greatly mattered not

how he were dealt with. Now then take words to your ſelues, condemning frō your harts this grieuous ſinne. Say if a man doe bid mee to ſupper once a quarter, I thanke him then, when I meet him after, I thank him of my laſt being with him, I tell what kinde welcome, what good cheere hee made mee, bid him home againe, check my ſelfe if I forget him. But if ſome greater matters be beſtowed on vs, how kindly doe wee take them, how doe we loue to tell of them, how doe wee

yeeld

yeeld our ſelues vp to them to bee at their cõmands to the vtmoſt of our abilities. Shall I thanke him that giueth me a ſupper in loue, and tell of his louing entertainment, bee aſhamed if I make no neighbourly requitall? and ſhall I not bee affectionately thankfull to my God, who giueth me all my daily bread; yea, who feedeth my ſoule with himſelfe in Ieſus Chriſt (heere is my body, my blood) that I might liue for euer? Shall I not tell of thoſe fined wines, thoſe fatte

things

things euen of my God, broken in his body and ſoule with ſorrowes, ſheadding his precious blood, wherewith my vnworthy ſoule hath beene fed and feaſted? Shall I for ſome ſmall kindneſſe tell a man I am his to bee commanded? and ſhall I not reſigne my ſelfe to my God, who hath paid my debt, and purchaſed mee a new ſtocke, euen the hope of eternall life with his precious blood? ſhall I bluſh vpon ſome more vnthankfull part to mā, and not be aſhamed of vnthank-

vnthankfulneſſe toward God? What? ſhall I be worſe to my God, then an Oxe or an Horſe is to his owner? If I ſhould ſhew one exceeding great loue, & he ſhould not at all regard mee, or returne mee ſome common countenance, could I endure it? Thus then turne your ſelues to God, I am become worſe to thee, then the whelpes that feede vnder my boord are to me: they will open and fawne in their kinde on me, but my heart hath no power to bee thankfull to thee, to praiſe thee.

thee. O thou who requirest of me in all things to giue thee thankes: & hast promised to write thy commandemẽts in my heart, put into my heart a law of thankfulnesse, O thou quickening spirit, quicken my soule this way: labour for thankful hearts: God asketh vs but this as a rent for all his blessings bestowed on vs: I will deliuer thee, and thou shalt praise my name, Psalm. 50. 15. Wee will not forfait things to men for not payment of rent: let vs not giue God cause to reenter

enter and ſtraine vpon vs, and all wee haue, for not magnifying and praiſing him. Thus if my God helpe you to ſtirre vp your hearts to repentance, and to ſurrender your hearts to him by eying him, truſting on him, louing him, reioycing in him, by making him your feare, by praiſing him with ſpirit, word, and worke: then happy ſhall you bee. If new plagues breake forth, you ſhall haue comfort in the hotteſt: and if you labour to ſee how farre your

your hearts are out of frame, in their confidence, loue, feare, ioy, thankfulneſſe, in regard of the impenitent hardneſſe, and impudencie that is in them; for they cannot bluſh for that God knoweth by them, though our eares will glow on our heads, if men know ought reprochfull by vs. If you labour to finde this out, and then in ſight of your miſery, looke to Gods promiſe, who hath promiſed to giue you a new hart, a tender hart, in which his commandements ſhall bee written

ten

ten by the finger of his ſpirit, then you ſhall ſee this courſe will neither let you bee idle nor vnprofitable; yea it ſhall returne you much comfort and true peace: in life and death wiſe men will take the ſowre with the ſweet, and the world is not gotten without paines taking; therfore if it ſeeme to haue any bitterneſſe, or to require labour, you muſt not be diſmayed, I will promiſe you it is but brackiſh on the toppe, the deeper you go, you ſhall find it the ſweeter.

Your louing friend,

PAVL BAYNE.

ANOTHER LETTER written by Master *Paul Bayne.*

MY Christiã friend if I had sooner knowne of your heauines, I would before this haue written vnto you. For the more arguments we haue of loue borne vs by Gods children, the more testimonies we haue of his fauour towards vs. It pleased God in December last, to change his hand toward you, and to touch you in your wife, whom now hee hath againe visited, & I hope all with both your com-

cõforts. Truly our God (through Christ Iesus is so mercifull, ẏ all things are sanctified by him vnto our good, all afflictions though for the present not ioyous, yet they bring vs afterward the quiet fruit of righteousnesse. These euils which here euer and anon are present with vs they are fitly cõpared to wayward & touchie guests, which while they stay, watch euery officer, but when they depart, they pay freely. So it is with these, they oftentimes disquiet the frame of the whole soule,

ſoule, but when they go away they leaue encreaſe of grace, of faith, of patience, of experience, that the ſoule ſaith well, it is good I knew theſe things. But the preſent working of ſorrowes ſeemeth often farre otherwiſe: for in ſtead of encreaſing in faith, our faith ſeemeth to bee ſhaken and weakened, rather then otherwiſe; and in ſtead of breeding patience and holines, our ſoules doe diſcouer more impatiencie, rebellion, more vnholineſſe euery way. Now the ſoule think-

thinketh when thus it is ſhaken in beleefe, how doe theſe croſſes confirme faith? and when ſuch euill dwelling in vs doth breake out, how (ſaith the ſoule to it ſelfe) doe afflictions beget the quiet fruit of righteouſneſſe? I wil anſwere you theſe queſtions familiarly: when faith is ſhaken by euils befalling vs, you aske how it is confirmed? I anſwere you by a double compariſon: When a linke burneth dimme, to helpe the light, we knocke it, being beaten to any thing

it ſeemeth almoſt to go forth; yet this beating it, doth cauſe it caſt light farre more cleerely. Againe, how doth the ſhaking of a tree by ſtormy blaſts ſettle the root and the tree more firmely, though for a while it threaten the downefall? Conceiue of theſe, and you may vnderſtand, how faith though it ſeeme to bee caſt downe, yet tried by tentations it commeth to bee ſtrengthened. Now then if you aske, how they bring forth encreaſe of righteouſneſſe, ſeeing you

you ſee more vnrighte-
ouſneſſe breake from
you by occaſion of thē,
then you haue obſer-
ued in your ſelfe here-
tofore. When a veſſell
of any liquor, hath
mud and dregs ſetled
in the bottome, it muſt
bee ſtirred, that which
ſeemed pure muſt bee
made muddie before it
can bee cleanſed: euen
ſo his troubling of vs,
veſſels full of vnclean-
neſſe, is the way where-
by God doth cleanſe
vs. Now if God bee ſo
tenderly preſent by vs,
as it pleaſeth him ere-
while to be, it falleth ſo

out

out that much gold, many precious graces are discerned, which wee before could not discouer: and these are such sweete sowers, so pleasantly tempered, that the griefe is not so bitter, as the working of grace in vs is delightfull. But what way soeuer, calamities doe not so hurt vs, as scarre vs; vs who are loued of God, and called home according to his purpose. Thus wishing your peace, and hoping ỳ all shall turn to good, the good of you both, I cease to trouble you.

FINIS.

A LETTER FIRST WRITTEN

and sent by IOHN FORBES, Pastour of the English Church at *Middelburgh*, vnto certaine of the companie of Merchants Aduenturers at STOAD, at their earnest desire, for resoluing this Question:

How a Christian man may discerne the testimonie of Gods Spirit from the testimonie of his owne spirit, in witnessing his Adoption.

And now againe renewed and enlarged by the Author, at the desire of diuers good Christians, for the comfort of their troubled consciences, and published by those of his flocke, to whom he did dedicate it for the publike vse of the Church.

Thy Rod and thy Staffe they comfort me, Psal. 23. 4.

LONDON,
Printed for *Thomas Man* and *Ionas Man*.
1617.